1: Honigmann K-8 (1943-1945) 1949 ND12 Nahane ND12

being derived primarily from perception, is identifiable as perception reveals new data.* Perceptual knowledge, if true, leads to prediction and control. The success of these processes furnishes pragmatic proof of the validity of empirical beliefs. Deduction, of which syncretism is an example, is knowledge derived primarily by conception. Since purely deductive knowledge involves premises not derived from perceptual experience, such beliefs are not readily altered.

Inferences concerning underlies many of the Kaska Indians' beliefs that guide behavior in the exploitative and technical aspects of the culture. The people have observed, for example, that marten remain in one region and do not travel indiscriminately like the fox or lynx. This empirical datum upon the possibility of control of the animal, marten may be most efficiently trapped by trapping them in the same area annually or they may be conserved by protecting them from trapping for several years. Other examples of empirical thought in Kaska society, some of them clearly simple, are listed:

> [illegible]
> Wet garments on body parts are fatal in very cold weather.
> Scratching an infected skin spreads the area of infection.
> Blood exhausts life if it enters the stomach.
> Death follows the stoppage of the heart and pulse beats.
> Old age reduces a person's stature.
> Birch wood is hard and therefore suitable for a toboggan.
> Sobriety is strong and useful for furnishing a firm footing.
> Dogs need more food when they work hard.

Reasoning which is primarily deductive is the basis of ideas concerning taboos and dreams. In these cases a traditional belief is accepted as an unalterable premise from which certain events are assumed to follow. Many examples may be given. To drink water before smoking a smoketide results in a wet belly; to dream of a sexual situation premises female guests to a male hostess; blood circulates through the entire body and, since the little finger is the extremes of the body, all blood must pass through this point. Any isolated failure of the expected behavior to follow in these sequences is usually not sufficient to influence the acceptance of belief in the premises. Failures in the occurrence of expected sequences are also readily overlooked. On the other hand, when the expected sequence does occur, this occurrence may be emphasized as evidence of the validity of the premise.*

* Scientific method, then, is merely a special form of acquisition in which personally derived knowledge is formally tested. As Kardiner has pointed out, scientific method is a peculiar achievement of western culture. But practice, however, the basis of scientific method, is worldwide in its distribution, although parts the scientific probably differ in the degree to which they rely on other deduction or induction. See Kardiner, The Psychological Frontiers of Society (1945), pp. 9 ff. White, The Analysis of Social Change (1945), pp. 1-3. Holmberg, from Empirical Projects of Northern Andamans Subjects (1945).

* Judge distinguishes three rational processes in Lakonda society—empirical (or cause-and-effect), magical, and empirical (which he calls scientific). The Lakonda, he points out, do not distinguish between a magical and an empirical manifestation of the universe, but they do distinguish between supernatural and natural. We find it worth distinguishing that all of these forms of thinking personal logically or rationally. It is likely that such distinctions

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[illegible] were requiring long isolation in the bush under crowded states, which because of the private showing of sexual matters, are relatively unsuitable for the union of men and women. Therefore we see a higher rate of conception occurring in summer, after the total community has assembled and when climate facilitates finding privacy.[18]

[illegible] Kaska parents rationalize their desire for children principally in terms of the child's potential economic contribution to family cooperation. Children are wanted because it is expected that they will grow up as staffs upon which parents will find support. This ideal expectation of a child's eventual role is, as we have already indicated, generally doomed to disappointment. Although adolescents make important contributions to family economy, they do not, as adults, provide sources of gratification on which the tired, old, or sick parents may rely with any assurance. The rationalized desire for children, therefore, turns out to be a weak one and it is to be expected that people with the empirical ability of the Kaska should have learned how little they can depend on grown offspring. Assuming that social [illegible] increasing disregard of parental wellbeing exists, we find, as a result, an absence of any extraordinarily compelling economic or social motives for reproduction, which in turn is compatible with the desire of some young women to limit their fertility. Contraception, in other words, denies the adult society of no important potential rewards or obligations and hence meets with no disapproval. Other unconscious attitudes associated with the desire to avoid progeny, related to the female pattern of masculine striving outlined in connection with the status of women, will be further explored in the following division of this report. It may also be noted that the native theory of procreation, which derives the offspring from a double mixture of blood, the father's and mother's, and thus implicitly centers the male's role in forming the embryo and fetus, is compatible with the manifest [illegible] [44] [illegible] emphasis of family life in which neither parent is singled out as most important. Such bilaterality is more manifested in Kaska society than the fiction of matrilineal descent.[19]

Finally, attention may be directed to the relationship of the Kaska's blocked emotionality, as revealed in behavior in the Rorschach situation, and the atomistic social structure of the society in which impersonal adjustment is typically sought by what has been described as an avoidance of social interaction. Significant in this regard is the contrast between the outwardly unexpressive life of the Indian and the explosive outbursts that sometimes occur with intoxication and in mental disease. It seems likely that the latter phenomena follow an involuntary release of strong inhibitory mechanisms. In this discussion of emotion we are already approaching the sphere of Kaska ethos, to which we will now give extended attention.

[18] "We are reminded of Mumford's picture of medieval Europe with the awakening of sex coming in spring. . . . the late medieval astrological calendars, which depict this awakening, show the lovers having intercourse in the open with their clothes on. . . . For lovers in the medieval house the winter months must have been a large one indeed." Mumford, The Culture of Cities (1938), 41.

[19] According to Richards, "By degree of descent I mean . . . those theories of procreation which express a people's beliefs as to the physical contribution of the father and mother to the formation of the child." Citing the [illegible] which Malinowski and Rattray in their field work had previously paid to this theory, she points out that a society's degree of descent often correlates with social structure. Richards, The Political System of the Bemba Tribe—North-Eastern Rhodesia (1940), 96; see also Evans-Pritchard, Heredity and Gestation, in the Annals for Eugenics (1930), 400; Fortune, A Comparative Study of Human Reproduction (1932), 44.